

**A brieft discourse  
against the outwarde apparell  
and Ministring garmen-  
tes of the popishe  
church.**

**psalme: 31.**

**I have hated all those, that  
holde of superstitions  
vanities.**

**578.**

**I would that you so hattid them, that  
you vsid them not, W. C.**

*¶ The Booke to the  
Reader.*

**T**He Popes attyre, vwhereof I talcke,  
I knowe to be but vaine:  
VWherefore some men that vvittie are,  
to reade mee vvill disdaine.  
But I vvoulde vvif he that such men shoulde  
with iudgement reade me tvvise:  
And marke how great an euill it is,  
Gods Preachers to disguise.  
I knowe a cocks combe can not take  
from vvise men any vvit:  
So doe I knowe that such attyre  
is for no vvise man fit.  
Good mindes can not but much mislike  
to see good men displaste:  
But better mindes vvoulde sorrowe more,  
to see such men defaste.  
Their persons if ye do respect,  
the matter is but small.  
But on their office if ye looke,  
then are they guides of all.  
The Preacher is a messenger,  
sent from no vvorldely vvight:  
But from that Prince that pearlesse is,  
and made all by his might.  
King Dauid coude not take it vvell,  
but thought himselte dispisde:  
VWhen *Hanon* sent his seruantes backe  
dishonorde and disguise.

And

And ſhall not God, thincke you, reuenge  
himſelfe vpon that ronte:

That to deface or elſe diſplace,  
his Preachers goe about?

Yes doubtleſſe/ for the mighty God,  
vwill not long tyme endure:

The ſpite of ſuch as ſo doe ſeeke,  
to vvorke him diſpleaſure.

All wiſe men therfore vwill bevvare,

Hovv they doe ſuch men vvrong:

As haue ſuch one to take their parte,  
as for all is to ſtrong.

God graunt thar all men may once ſee,  
on vvhich ſide truth doth ſtande:

And pray to him for ſuch as be  
made Rulers of the lande.

That they hauing before their eyes  
the feare of God aboue,

May ſeeke to ſet Gods vvorde in place.  
and all vayne toyes remoue.

FINIS.

¶



**A declaration of the doings of those  
Ministers of Gods vvorde and Sacraments,  
in the citie of London, which haue refused to wea-  
re the outwarde apparell, and Ministring garmentes  
of the Popes church.**



**C**onsidering how hurte ful a  
thing it is to a churston com-  
mon weale, to haue the minis-  
ters of Gods worde despis-  
sed, and brought into contem-  
t we haue thought it our dutie  
briefly to declare in witting, & to set forth to  
be seene of al men, some parte of the reasons  
& groundes of our doings / in refusing to  
weare the outwarde apparel / & ministring  
garmentes of the popes church.

2. cor. 13

First, we consider that the power that  
God hath giuen to his Ministers / is giuen  
them that they should thereby edifie or build  
vp the Church of Christ, & not destroy it, or  
pul it downe: according as S. Paule wis-  
teth to the Corinthians. Of which edifying or  
building of the church of Christ, the same S.  
Paule speaketh in that Epistle that he wro-  
te to the Ephesians. It were to long to cite  
all his words in order, we will therefore see  
downe certaine sentences, referringe the Re-  
ader to the places where the same are writ-  
ten by S. Paule in that his Epistle.

First he saith thus, Iam nō estis hospites. &c.  
Ye



the Popes Attire.

**We are not nowe straungers and forreiners,**  
**but we are Citizēs together with the p<sup>r</sup>ain<sup>s</sup>,**  
**and of the household of God being builded**  
**upon the foundatiō of the Apostles & P<sup>r</sup>o- Ephes. 2**  
**phets, Jesus Christ being the Head Stone in 19.**  
**the corner. In whom what soeuer building**  
**is encreased, it groweth into an holy tēple**  
**in the Lord. These wordes doth S. Paule**  
**w<sup>r</sup>ite, to signify that the church of Christ,**  
**which is builded of living stones & timber,**  
**taken out both from among the Jewes and**  
**the gentiles, must be builded vpon the firme**  
**& sure foundation Jesus Christ, & not vpon**  
**any other (for he was that foundation that**  
**the Apostles & P<sup>r</sup>ophets builded upon) and**  
**that the building which is set vpon the foun-**  
**dation, doth growe in to an holy Tempell**  
**in the Lord. The builders must not suffer it**  
**to decay, but they must still labour diligent-**  
**ly, that it may growe into an holy temple,**  
**and that till it be as large, & as beautiful, as**  
**it is possible for it to be in this vale of mis-**  
**ery. So farre of woulde S. Paule haue all the**  
**builders of gods temple to be from the pul-**  
**ling downe, or defacing any parte therof.**

**Againe, the same S. Paul sayth in the same Eph. 4.**  
**Epistle. Idem dedit alios quidē Apostolos. &c. 11. 12.**  
**The same hath giuen vs, some to be Apost-**  
**les, some to be P<sup>r</sup>ophets, some to be Euan-**  
**gelists, some to be P<sup>r</sup>epheardes / and some**  
**A iij** **to be**

The vnfoldings of

to be teachers/ to furnishe the **S**aintes vnto the worke of administration, for the building up of the boody of **C**hryst, till we doe all come into the vnitie of sayth, & the acknowledging of the sonne of **G**od. That we may be a perfect man/ and come into the measure of the ful age of **C**hryst. That we be no more babes/ to wauer and to be carped about with euery winde of doctrine/ through the craftinesse and wylinesse of men, whereby they set vpon vs to discerne vs. &c. And afterwarde in the same chapter / he sayth: **I** speake and testifie these things/ euen on the **B**o: des behalfe, that ye should not walke as other nations doe, in the vanitie of their owne mindes.

the duties of a faithfull preacher.

**B**y these wordes **S.** Paule doth plainly teach, that al such as are appointed to minister in the **C**hurch of **C**hryst / must be still occupied in building, and neuer in pulling down / neither in staying the reast fro going forward with the building they haue begonne. And that such shoulde not be so bashful / that they may be carped away with euery straunge doctrine / or deceyued with euery subtile persuation, nor walke in the vanitie of their owne mindes / but be stayde by the holy worde of **G**od, and in all things acknowledge the sonne of **G**od / by exercising their **M**inisteries according to his institution,

the Popes Attyre.

tion/so nere as possibly they may, vtterly re-  
nouncing & forsaking all those vnprofitable  
ceremonies & rites / that men haue deuised  
without sure grounde in Gods holy word/  
in following the vanity of their owne min-  
des. We therefore, knowing that we haue  
receiued power / to edifie and not to destroy,  
& that a day will come, wherein we shal be su-  
re to receiue at his handes, whose builders  
we are / according to our doings either in  
building or plucking downe / or in staying  
& hindring of that which should haue bene  
builded by others: dare not be so bolde as  
to admit the outwarde & ministring appar-  
tell of the popes church, til it may manifest-  
ly appeare vnto vs, that the same may helpe  
forwarde, and not pull downe / staye or hin-  
der the building vp of the Lordes temple/  
which is his Church or congregation, pur-  
chased & bought with so deare a price, as the  
heart blood of his most derely beloued, and  
only begotten Sonne Christ Iesus.

We woulde not therfore in these dayes  
refuse them if we might but conceiue an ho-  
pe / that the vse of them might helpe forwar-  
des with the Lordes building: but foras-  
much as we see plainly the contrary, we  
may in no case admit them.

Wee graunt / that of themselves, they be  
things indifferent / and may be vsed or not  
vsed,



The vnfoling of

used, as occasion shall serue: but when the use of them will bestroy / or not edifie, then cease they to be so indifferent, that in such case we may use them. For **S.** Paule hath taught vs / that in the use of things indifferent, we must alwayes note, whether the same doe edifie or not. For he hath sayd, Om-

1. Cor. 14

nia ad ædificationē fiant. Let all thinges be done to edifie withall. If the vsing of the outward & ministering garments of the popes church, can not now edifie the church of Christ then doe they cease to be so indifferent that we may use them. And howe the church of Christ is edified by the vsing of these thinges, is plaine to as many as will see.

Simple  
Christi  
ans.

First / the simple Christians (ouer whome we shoulde, haue the chiefe care) are by these thinges so grieved, when they see vs receiue them, that they sorrowe & mourne in their heartes. And such amongst them as be not altogether so strong / but that they doe yet somewhat depende vpon our example and doctrine (as the nature of man is so long as he is but a foule in Christ) those are by vs beaten back to superstition / from which they were before making hast to flee. And vlesse God doe by his spirit stay them: they shall by oure example in reuolting to those thinges, which we haue taught to be superfluous and superstitious / take occasiō

the Popes Attyre.

to thinke that ther is no truth in any thing  
that we haue taught / and so cleaue to that  
false religion / wherof these indifferent thin  
ges are relesques and remnaunts, and vicer  
ly forsake the true Religion of Christ / that  
by oure labour and truaile began to take  
roote in them.

And when we haue thus sinned against  
the brethien and wounded their weake con  
sciences / and so sinned against Christ: what  
may wee looke for / but that heauie curse /  
which our Saviour hath pronounced against 1. Cor. 8  
all such as laye stumbling blocks in the 12.  
brothers wayes. It were muche better for  
vs. that implstones were fastened about our  
neckes, and we cast into the depth of the sea,  
than that one of these litle ones shoulde be Mat. 18  
so offended by vs. We dare not therefore 6. 7.  
admit these things, and so incurre the dan  
ger of this curse. For it is an horrible thing  
to fall into the handes of the liuing God.

Decōdipe the blinde, stubborne, and obsti  
nate papistes (whome we ought by all me  
anes possible to drawe oute of the darcke  
dungeon of ignoraunce, superstition and er  
rou) shal by our receiuing of these things  
be encouraged / not only to continue in ig  
noraunce, superstition and errour / but also  
to encrease in the same / being more confir  
med therein by oure retourning agayne to Heb. 10  
31  
Stub  
burn  
Papists  
those

The vnfoldeing of  
those things/that we haue both by doctri-  
ne and example disallowed & forsaken: than  
they coulde haue bene by the persuasions of  
many of their owne opinion. For they must  
needes thinke/that we, which haue so ear-  
nestly refused & spokē against these things/  
would neuer haue receiued them again, vn-  
lesse it had bene made manifest vnto vs/  
that without them our Ministrie is sore  
defaced, and almost viterly prophand,

*Almo-  
numers  
of idola-  
tries must  
be de-  
stroyed.*  
The Lord God therefore, when he brought  
his owne people into the lande of Canaan: he  
commaunded them / vtterly to destrope  
all those thinges / that the heathen nations  
(whom he had cast out before them) had de-  
uised for the furniture of their Idoll serui-  
ce/least they in vsing of anye of those thin-  
ges, shoulde geue occasion to the Heathen  
to thinke, that the God of heauen & earth/  
*Deut 12* had any pleasure in those thinges / or neede  
of the vse of them in his true seruice. Why  
shoulde not wee then feare to giue the like  
occasion to the papistes, to thinke that the  
true seruice of Christ can not lacke the  
glittering geare, & that it is more accepta-  
ble to God / when it is furnished therewith?

*the his-  
tories ad-  
uertif-  
semētēs*  
But this doubt is answered thus. It  
shall be leeffull for all ministers to teachte &  
to protest, that they do not vse these things:  
as things without the which the ministra-  
tion



the Popes Attire.

tion shoulde be prophaned or defaced: but only for decencie and comely order/ vniformitie, and obedience to our Prince yae, and the same is planely set forth in the aduertisements, that are published in print. This doubt therefore is out of doubt.

All men shal vnderstand that these things be not enforced/ as thinges that can not be lacked/ but as thinges decent and comely, & that in the church there maye be an vniformitie in outwarde apparell and ministerie/ & consequently mutuall loue and vnitie.

This wisdom & pollicie, passeth the wisdom of God: And it is muche lyke that *Mans pollicie.* wisdom of them that will haue Images in Churches, not to worshyp them: but by them to exercise thei strength in refraining fro the worshipping of them: for (say such) to haue Images, and not to worshyp them/ is a token of more strength, than it is to refraine from the worshipping of them/ when we haue them not. Euen so, to haue and to vse these things, and yet not to haue any superstition or opinion of holinesse in them / is much more perfectiō, than to haue no superstition in them, when they be cleane set aside and left.

But the wisdom of God, who knoweth *Gods wisdom.* what we are, and how ready to abuse euen his good creatures which he hath made to *me.* serue

The vnfoling of

serue our necessitie, & without the vse where  
of we can not cōtinue in lyfe: hath plainly  
forbiddē his people the hauing of Images,  
and hath cōmaunded them to destron them,  
& al the furniture of them, as things which  
he doth detest & abhore. And in things not  
*Deut. 7* cōmaunded/and forbidden/ he hath sayde/  
that his people shall not follow their owne  
fantasie in adding any thinge to his com-  
mandement, but by the mouth of his Pro-  
phers, he hath vtterly disallowed their addi-  
*Mat. 15* tions, saying: Frustra me colunt docētes doctri-  
*Esai. 19* nas, praecepta hominū. In vaine do they wor-  
ship me, which teach doctrines that are but  
the commaundements of men

The wisdom of Sooth hath sayde. Take  
*Mat. 18.* heede that ye offende not one of these litlle  
ones that beleue in me. Wo vnto that man  
by whom offences come. It were better for  
that man; that a milstone were reyd about  
his necke / and he cast into the deepe of the  
sea than that he shoulde offende one of the  
least that beleue in me.

A wise shipper/ that knoweth where dan-  
gers doe lye in the sea / will not of purpose  
sayle so neare those daungers / as he maye  
possibly and escape: but contrariwise/ he  
will hale aloofe/ and be sure (if the weather  
will suffer him) not to fall vpon those dan-  
gers. Yea, & if he see/ that the weather will  
not

the Popes Attire.

not suffer him to holde his straight course/  
withont daunger to fal vpon the Rocks or  
flattes he will rather runne vpon an ano-  
ther point wher he is sure to finde sea some  
prough And shall we that be lodesmen  
the shippe of Christ ( to trye our cunning)  
creepe so neare the flattes or rocks, that we  
put our whole charge in daunger of peris-  
hing by falling vpon them? God forbidde,

That wise & politike gouernour of Gods  
shippe **S. Paule** woulde not venter so far-  
re But seeing daunger in the vyle of indiffe-  
rent thinges he sayth. Omnia mihi licent, sed  
nō omnia cōducunt. Omnia mihi licent, sed nō  
omnia ædificāt. **It is leeful for me a to doe al** 1. Corin.  
**things** (meaning of things indifferent) 10.  
**but** all things doe not profit. **It is leefull for me**  
**to do all things, but al things do not edifie.**

Againe, he sayth. Bonum est non māducare  
carnem, & non bibere vinum, neque quicquā in  
quo frater tuus impinget, aut offēditur, aut infir-  
matur. **It is good** (sayth **S. Paule**) Ro. 14  
**no to** eat fleshe, **nor to drink wine/ nor to do any**  
**other thing, wherat thy brother doth stum-**  
**ble, or is offended/ or made weake.**

Yea/ and the same **S. Paule**, exhorting the  
Cōntries to set them seluers free from all  
the superstitions of the Heathen: saith thus  
vnto them: Eandem autem habētes remunera- 1. Cor.  
tionem (tanquam filiis dico) dilatemini & vos. 6.

Nolite



The vnfolding of

Nolite iugum ducere cum infidelibus. you also  
 hauing the same rewarde with me (I spea-  
 ke as vnto mine owne children) set your  
 selues at libertie, be not willing to drawe in  
 one yoke with the infidelles. What comfort  
 can there be betwixte righteousnesse & vn-  
 righteousnesse? Or what fellowship hath  
 light with darkennesse? And what agree-  
 ment is there betwene Christe and Beliall?  
 Or what parte can a faithfull mā haue with  
 an infidell? And howe agreeth the temple  
 of God with Images? you are the temple  
 of the louing God: as saith God, I will  
 dwel in them & I will walk amongst them,  
 & I will be their God, and they shall be my  
 people. Wherefore get ye out from amongst  
 them, and separate your selues from them;  
 saith the Lorde. And see that ye touch no  
 vncleane thng: and I will receiue you.  
 And I will be your father, and you shall be  
 my sonnes and daughter / saith he Lorde  
 almightie,

2. Cor. 52

1. Cor. 31

These places of scriptures doe moue vs  
 to flee from al suche thinges / as haue bene  
 brought into the church of Christ, eyther  
 contrarie or besides the worde of God. And  
 to embrace & vse those thinges onely / which  
 are commaunded or haue good grounde in  
 the holy worde of God. Not despising the  
 auctoritie that God hath giuen to Princes,  
 and

the Popes Attire.

and other Potentates: but preferring the  
commaundement of him that is the giuer  
of auctoritie, before the commaundement of  
those that haue none auctoritie of themsel-  
ues, but haue receiued their auctoritie ac-  
cording to his hande, and shall answer to him for  
the vse therof.

And here in we follow the commaundement  
of God / and the example of all good men.

The seruant of God Moyses / hath sayde:

Nō addetis ad verbū quod ego vobis loquor, nec  
auferetis ex eo. Custodite mandata Domini dei

*Deut. 4*

vestri, quæ ego præcipio vobis. Ye shall not ad-  
de any thing vnto the worde that I speake  
vnto you. neyther shall ye take any thing  
fro it. Keep the commaundements of the Lord  
our God / which I doe commaunde you.

And againe he sayth, Non declinabitis, neque  
ad dexterā, neque ad sinistram: sed per viam quā

*Deut. 5*

præcepit Dñs Deus vester ambulabitis, vt viua-  
tis, & bene sit vobis, & protelentur dies vestri, in  
terra possessionis vestræ. You shall not bow  
neyther to the right hande, nor to the left:  
but by the waye that the Lord your God  
hath commaunded you / shall ye walke, that  
ye may liue and prosper, & that your dayes  
may be long in the land of your possession.

King Saule walked not in this waye: but  
bowed to the right hande of his owne good  
intent. And therefore he prospered not / but

*1. Ri. 15*

was

The vnfoling of  
was rootod out with al his offspring/ and  
one set vp in his place/ that had a pleasure  
to walck in that way.

3.Re. 12. King Roboham walked not in this way:  
but bowed to the left hand of his owne ma-  
litions tyrannie: and therefore ten of the  
twelue kindreds of Israel were taken from  
him/ and giuen to his neighbour.

4.Re. 20. King Ezechias walked in this way: and  
therefore in his trouble he founde fauour &  
helpe at the Lordes hande, and when he was  
sicke/ he found healtch, and had .xv. yeares  
added to his life, & ended his life in the Lord.

As many as haue walked in this way/  
haue done it, bicause they haue had and as-  
sured hope of a farre better lyfe, and more  
blessed estate after this lyfe. And therefore/  
the trouble that they sustayned here/ hath  
not bene greuous vnto them/ for they had  
the rewarde alwayes before their eyes.

Heb. 11. The true Prophets would neuer pleasu-  
re Princes, by addyng to the commaunde-  
ments of God / nor yet by taking any thing  
therefor/ by bowing to the right hande/ or  
to the lefte: But they dyd alwayes walke  
straighr forth in his commandemēs although  
they did oftentimes sustayne great displea-  
sure at Princes handes for so doynge. But  
the false Prophets did alwayes marke the  
inclination of Princes: & fashion them sel-  
ues



the Popes Atyre.

was to the pleasure of Princes. For they were all brought up in Gnatons schoole / and had learned to say, Aiant, aio: negant, nego. If they say it, then I say it too. If they doe denie it, then doe I denie it also.

Such were the false prophetes in the dayes of King Achab / who being in number foure hundred, did with one consent prophesie that the King should prosper in the warres that he purposed to take in hande against Ramoth in Galaad. But the true Prophet Michea could not flatter, for he had not bene brought up in flatterers schoole. And therefore he saide, *Vidi cunctum Israel dispersum in montibus sicut oves non habentes pastorem. Et ait Dominus, non habet isti dominum, Reuertatur unusquisque in domum suam in pace.* I sawe all Israell scattered abroad in the mountaines as sheepe without a shepheard. And the Lord saide / These men haue no master / let euery one retourne into his owne house in peace. This plaine man that coulde no skill of flattering, was stricken and cast into prison / and threatened a worse tourne: but the false Prophets were highly esteemed / till their prophesie was proued false / & Micheas prophesie true. 3. Re. 22

It hath alwayes bene the maner of the true prophetes to be sure that they might treuly saye: *Hec dicit dñs.* Thus saith the Lord: but Eze. 13  
the

The vnfoling of  
the false Prophetes could neuer truely say  
so. For they vsed allwayes to prophetic  
out of their owne fantasies.

*Mat. 15* Our Hauour Christ taught none other  
thing than the will of his heauenly Father:  
but the Scribes and Pharisees taught their  
owne traditions, aduancing them aboue  
the commaundements of God. Wherefo-  
*Mat. 16* re our Hauour commaundeth his disciples  
to beware of their Leuen / that is / of the  
doctrine.

The Apostles were commaunded to go in  
to all the worlde, and to teache all nations /  
*Mat. 28* and to baptise them. &c. And to teache them  
to obserue all those things that he hath co-  
mmaunded them to obserue. Which commis-  
sion they did truely and faithfully execute.  
For none of them preached his owne drea-  
*Mat. 16* mes / but euerye one of them preached that  
which they had learned of Christ.

*1. cor. 11* Saint Paule saith not / followe mee & doe  
what soeuer I shall deuise for you to doe, but  
*Phil. 3* he saith: follow me as I follow Christ / and  
looke on such as walke as ye haue vs for  
*1. cor. 4* example. And agayne he saith: we preach  
not our selues / but Iesus Christ to be the  
Lorde, and our selues your ministers.

We therefore, in refusing to admit those  
things which neither haue commaundement  
nor ground in the holy scriptures / follow  
the

the Popes Atyre.

the commaundement of God, and example of al good men / which were builders of the house of God before vs.

But what is all this to the purpose? (saye some) The things that you refuse / are suche as God hath neither commaunded nor forbidden: and therefore, Princes haue auctoritie ouer them to commaunde them / eyther to be vsed, or not to be vsed. In refusing therefore, to vse them at the commaundemēt of the Prince, ye do not onely resist the ordinance of God your selues, but ye doe also fall into that incōuenience / which ye woulde so faine seeme to be moste afrayde of. That is, ye be made stumbling stones to the simple Subjects, who seeing your disobedience, are encouraged to think / that it is none offence at all to desobey a Prince. And so seming to fflye from the gulffe / ye are fallen vpon the most dangerous Rocks.

To this we muste aunswere thus: The things that we doe refuse / are such as God neyther hath commaunded nor forbidden / otherwise than in the vse and abuse of them. And therefore / Princes haue no auctoritie either to commaunde or forbidde them otherwise than so. For this is the power / that God hath giuen to Princes / To see his commaundements executed / to punishe suche as breake them / and to defende those that keepe



The vnfoldeing of  
keepe them. Thus doth **S. Paule** write to  
the Romanes. Wilt thou be without feare  
of him that is in auctoritie? Doe wel then/  
**Ro. 13** & thou shalt not nede to feare him: for god  
hath ordayned him for thy wealth. But if  
thou doe euil/then feare: for he beareth not  
a sworde for nought. Nam Dei Minister est,  
ultor ad iram, ei qui quod malū est fecerit. For  
he is gods Minister / a reuenger to execute  
his wrath vpon that man that dothe the  
thing that is euil. We must therfor be sub-  
iecte, not onely for feare of punishement/  
but euen for very conscience. But this sub-  
iection is not to doe at the Princes com-  
maundement, what soeuer the Prince shall  
for plasure commaunde: but humbly to suf-  
fer at the Princes hande suche punishemen-  
tes as the lawes ( wherof the Prince hath  
the execution) doe appoynt vs to suffer for  
the transgression therof.

And if the Prince shall take in hande to  
commaunde vs to doe anye of those things  
which God hath not commaunded/ in such  
sort that we maye not leaue them vndone/  
vntill we wil therby runne into the penalti-  
tie of the law (whē we shal see that in doing  
therof / we can not edifie but destroye) we  
muste then refuse to doe the thing commaun-  
ded by the Prince, and humbly submit our  
selues to suffer the penaltie / but in any case  
not

the bo-  
des and  
limits of  
true obe-  
dience.

the Popes Attyre.

not consent to enfringe the Christian liberty, which is to use things indifferent, to edification and not to destruction.

And if the Prince shall forbidde any of those things to be done which in their owne nature be indifferent, so that when we shall see that the leauing of them vndone / shall destroye or not edifie, then maye not we leaue them vndone, but doe them to the edification of the Church / and submit our selues lowely to suffer at the handes of the Prince / the execution of that penalty that the law doth appoint for doing / that thing which the Prince shall in suche case forbidde to be done.

And this is not to giue example of disobedience (as it is before objected) but by example to teache true obedience both to God & also to man. First we obey God / in that both in doing and leauing vndone / we seeke the edification of his Church. And then we obey man, in that we doe humbly submit our selues to suffer at mans hande, whatsoeuer punishments mans lawes doe appoint for our doing or refusing to doe at mans commaundement.

Considering therefore, that at this tyme, by the admitting of the outward apparel and ministering garmentes of the popes church / not onely the Christian liberty (I would be  
B ij.      maint-

The vnfoldings of  
manifestly enfringed, but the whole Reli-  
gion of Christ also, like to be brought to be  
esteemed/ no other thinge/ than the pleasur-  
e of Princes: we haue thought it our due-  
tye (being Ministers of gods worde / and  
Sacraments) utterly to refuse to shewe our  
cōfirmity in receyuing of those things that  
now are vied and enforced, and yett wil-  
ling to submit our selues to suffer whatso-  
euer punishment the Lawes doe appoint in  
this case. And so to teache by our example/  
true obedience both to God and man and  
yet to keepe the Christian liberty sounde/  
and the Christian religion to be such, that  
no Prince or potentate, may alter or chaun-  
ge the same.

*Eph. 2* We hope therefore, that our Prince and  
all good men / wil like well with this our  
doing, vnderstanding by Christian libertie/  
that freedome that Christ hath brought vs  
vnto, by beating downe the partition that  
was betweene the Jewes and the gentiles/  
which was the law of ceremonies contain-  
*Galla. 5* ed in the law written in which libertye/  
S. Paule willed the Galathians to stand.  
Not for that the Christian libertye dothe  
consist onely in this point/ but for that this  
is one of the three points, wherein that li-  
berty doth stand.

Christ hath deliuered vs fro the thraldome  
of



the Popes Atyre.

of sinne the curſſe of the lawe & the ceremonies of the ſame. By that ſinne, that the firſt man committed, al mankinde became ſo bounde vnto, ſinne that none of Adams naturall poſteritie cā be able (without regeneration or new birth) once to deſire to reſtraine doing that which is againſt god: From this hath Chriſt deliuered his elected & choſen childien / ſo that our inwarde man, our ſprite, our new creature or newe borne parte, hath nowe a delight in the lawe of God / as S. Paule writeth to the Romans: From that curſſe of the law alſo he hath ſet vs free. For the ſentence that the law pronounceth againſt al them that breake any point thereof / is fallen vpon Chriſt, and he is become accuſed for vs all / and hath thereby deliuered vs from the curſſe. The ceremonies alſo / he hath ended: for they ſerued but for the time before his ſuffering of our ſinnes. Being at the point therefore, to giue vp the ghoſt, he ſayde: Cōſummatum eſt. It is finiſhed. The whole deliuerance of my people is now perfectly wrought. They are deliuered from the ymagine of ſinne, the curſſe & condemnation of the law, and from the ſeruitude of ceremonies. We are therefore that people that muſt ſerne God in Spirit and truth, and not in figures and ſhadowes:

Ro. 7  
22.

Galat. 3

1hm. 29  
30.

1hm. 4

Leaſt we therefore ſhoulde by admitting  
theſe

The vnfoling of  
these things (which were at the first brought  
into the Church with opinion of necessi-  
tie) bynde our selues and our posteritie to  
the same or lyke necessitie / or at lest confir-  
me that necessitie in the myndes of them/  
which neuer thought them other, than ne-  
cessitat: we doe vtterly refuse the admitting  
of them, choosing rather / (with cleare con-  
science) to suffer the penalties of the law for  
so doing, than by receyuing any of them to  
fall into that horrible hel of a troubled con-  
science, frome whiche God for his merce  
keepe all those that with some trouble of  
conscience haue not refused them.

*Seuer-  
all ap-  
parell  
for Mi-  
nisters  
not ne-  
cessarie*

How vnecessarp a thing it is for the mi-  
nisters of Gods worde to be knowen from  
other men, by any outwarde apparell, maye  
easely appeare by that which we reade of  
Samuel, and other Prophetes, of Peter, of  
Paule, and other holy men.

When Saule sought his fathers asses / and  
came where Samuel was, and met him: he  
did not by his apparell knowe him to be a  
Prophet, but sayde vnto him, Indica oro mi-  
hi, vbi est domus videntis? I praye thee tell mee/  
wher is the sears house? When the messan-  
gers of Ahaziah met with Eliah: they did  
not by his apparell knowe that he was a  
Prophet. But when they had declared to  
their maister, that it was an hairie mā and  
one

1. Re. 9

4. Re. 1

the Popes Attire.

one that was girded with a leather girdell:  
the King knewe by those signes of austeri-  
tie/ that it was Eliah the Thesbite: because  
it was not a kinde of apparell. that serued  
for Prophetes to be knowen by / but suche  
homelye apparell as Eliah alone used to  
weare.

Iohn Baptyst, who was a Propheete/ and  
more than a Propheet, wore not any kinde  
of garment where by he might be knowen  
to be a Propheet: but his apparell was such  
as was commonly worn in the wilderneſſe  
or forrest where his abode was. Mat. 3

Peter, when he followed Christ into the  
highe Priestes house, was not knowen by  
his apparell to be one of Christs disciples,  
but by his speache. For they that stood by,  
sayde not to Peter: thou arte apparelled like  
he one of them, but they sayde / thy speach  
doth shew that thou art of Galile. Mat. 26

Saint Hierome in his Epistle to Eusto-  
chium, where in he doth instruct hir, howe to  
keepe hir virginittie, according as she was  
purposed to doe: doth amongst other les-  
sons giue hir thys instruction for the ma-  
ner of hir apparell. Vestis, nec satis munda, nec  
fordida, & nulla diuersitate notabilis: ne ad te  
obuiam praterentiū, turba consistat, & digito  
monstreris. Thy garment must be neyther  
to cleynp, nor to sullie he, neyther notable

¶

bp



The vnfoling of  
by ahye diuersitie : least the multitude of  
them that come against thee, and passe by,  
shoulde staude still, and point at thee with  
the finger.

And the same Eustochim / wryting to  
Marcella, perswading hir to leaue the Citie  
of Rome, and to come and dwell with hir  
hir mother Paula at Bethlem : saith thus  
Cōcurrunt ad hæc loca, & diuersarum nobis vir-  
tutum specimen ostēdunt. Vox quidem dissona,  
sed vna religio. Tot pene psallētium Chori quot  
gētū diuersitates. Inter hæc quæ prima in Chri-  
stianis virtus est, nihil arrogāt sibi de continētia  
supercilij. Humilitatis inter omnes cōtentio est:  
Quicunq̃ nouissimus fuerit, hic primus putatur.  
In veste, nulla discretio, nulla admiratio, vrcunq̃  
placuerit icedere, nec detractionis est, nec laudis  
Men runne togither to this place / and doe  
shewe vs the example of sundry vertues.  
The language is dyuers / but the Religion  
is one. There be almost as many quiers of  
fingers, as there be diuersities of nations.  
And in the midst of these things / they ta-  
ke vpon them no pride of continencie, which  
in Christians is the chiefe vertue.  
The contention that is amoungst them all /  
is who shall be the moste base or humble of  
them. And whosoever shall be in the lowest  
rome the same is tought to be the chiefe.  
In garments, there is no differente, no ad-  
mira-

the Popes Attire.

imitation or draungenesse. Howsoever it shall please a man to goe in his apparell it is neyther occasion to be euil spoken of / nor to be playsted.

The whole Cleargie of Rauenna / in the daies of the Emperour Carolus Caluus / about the yeare of our Iorde. 876. did write an Epistle to the Emperour, wherein are these wordes. *Discernēdīā plebe. vel ceteris sumus, doctrina, non veste: conuersatione, nō habitu: mentis puritate, non vultu. Docendi enim sunt populi potius quam ludendi. Nec imponēdum est eorum oculis, sed mētibus prācepta sūt infundenda.* We must be discerned from the common people, or other men by doctrine / not by garments: by conuersation / not by apparell: by puritie of minde, not by countenance. For the people muste rather be taught than mocked. Wee muste not deceyue their sight / but fill their mindes with Preceptes and Rules. This the Cleargie of Rauenna did write. following the iudgement of Celestinus the first Pope of that name. As appeareth in the first tome of the Councelles.

In the Decrees also / the. xxi. canse and fourth questiō. we reade thus. *In priscis enim temporibus, omnis sacratus vir, cū mediocri aut vili veste conuersabatur. Omne quippē quod nō propter necessitatē suam, sed propter vilitatē suscipi-*

The vnfoldings of  
suscipitur: elationis habet calūniam : Quemad-  
modū Magnus ait Basilius: **In the olde tymes**  
**all such men as were appointed to the Mi-**  
**nisterie, did vse meane and base apparell.**  
**For euery thing that is taken for the beaue-**  
**tie of it and not for the necessitie / bringeth**  
**with it the reproche of pride. As sayth Basi-**  
**lius Magnus.**

**So these places it is manifest, that it is**  
**nothing necessarie, neither according to the**  
**exāple of the first church: that there should**  
**be in the outwarde apparell of Ministers /**  
**any such difference / as we are nowe requi-**  
**red to admitte.**

**As touching the ministering garmentes**  
**that are nowe enforced: how vnnieete it is**  
**that we should now admit them, shall easi-**  
**ly appeare to all that will consider, whence**  
**they first came, howe they haue bene used /**  
**what opinion men haue had, and haue in**  
**them, and what shall happen vnto vs if we**  
**shall nowe receiue them.**

*the ori-  
ginal  
of the  
Popish  
gar-  
ments.*

**For the first, they are partly Jewish, and**  
**partly Heathenish. For the Jewes, because**  
**they were a people muche giuen to haue a**  
**sensible gods seruice, had many goodly glit-**  
**tering things prescribed them, to stay them**  
**from receiuing of those things that the hea-**  
**then nations from amongst whome they**  
**came, and that dwelt rounde aboute them,**  
**had**



the Popes Attire.

had and did vse. But none of these garments that Aarons priestes wore, did lack their liuely significations, to be fulfilled in Christ and his church.

When Christ therfore was come, and had fulfilled all those things that were by those garments figured to be fulfilled by him: there was there no more vse of those garments: but it remayned that the people that should serue god vnder grace / should not serue him in figures and shadowes: but in spirit, *Iohn. 4.* te and truth.

Suche partes therefore of the Popes ministring garments, as haue bene borrowed of the Jewes: ought no to be receiued of vs / bicause the receiuing of them, I shoulde argue, that we are not perswaded that the Messiah is yet come / which were as muche as to denie our selues to be Christians.

Some parte of the Popes ministring garments were heathenish, as is the Purplellesse the Tunicles / the Chasuble and Cope. And some mixt of both, as is the Albe, or whyte linnen garment / wherein the Priest useth to say his Masse.

It appeareth by Glossa ordinaria vpon Eze: *Eze. 44.* chiell, that the Egyptian priests used a whyte linnen garment in their sacrifices. Of what fashion the same was, it is not shewed there. The lxxviii. matter writeth S. Hierome vpon

The vnfoling of

pon the same place.

The Jewes had also Ephod lineum a linnen Ephod or garment / mythe like to the popish Albe. Platina in his booke de vetis Pontificum, writeth that Dyluerster the first about .320. yeares after Christ, ordeyned that the sacrament of Chyestes bodpe shoulde be ministred in a whyte linnen garment onely, bicause Chyestes body was buried in whyte linnen cloth.

Ratio-  
nal. di-  
uino-  
rum. 3

Of this linnen garment Durandus in his thirde booke entituled Rationale diuinorum / saith / that of necessitie it must be had in all holy ministratio. His wordes be these. Vestis inea, qua quibuslibet seruitus altaris & sacrorum vacantes, super vestes communes uti debent.

A linnen garment, which all such as be appointed to any manner of seruices of the Altare and holy things / ought to weare vpon their common garmentes.

The  
Surples  
with  
the si-  
gnifica-  
tions  
therof.

Moreover / he doth in the same place note the significatio of it. The shining witnesse, significth, the cleanness or purite of chastitie. The name in latin which is Superpellicium. doth signifie the mortificatio of our fleshe, & doth put vs en mide of those garmentes / that God made for the first man and first woman whiche were Tunica pellicea / Cotes made of pelts. The often vse of it / doth signifie innocencie. The largenesse of it / chari-  
tie /

the Popes Attire.

tle, & the fashion of it / the passion of Christ,  
and the crucifying of Christians / Vitus &  
concupiscentiis. To vices and fleshly lustes.  
All this witteth Durandus of the necessi-  
tye and significations of the Surplesse.

These wordes being well wayghed / all  
men may see, that the ministering garments  
of the Popes Church / were taken partly  
from the Jewes, and partly from the gen-  
tiles. And as Polidorus Virgilius / dothe <sup>Cap. 3</sup>  
note in his fourthe booke / De inuentoribus  
rerum, they came from the Egyptians by the  
Hebrues.

How these garments haue bene abused, is  
manifest to as many as haue considered the  
doings of Idolaters, sorcerers, & coniurers. <sup>Idola-  
ters co-  
iurers &  
force-  
ers ca-  
doe no-  
thing  
with  
out the  
Popish  
garment-  
es.</sup>  
For all these doe nothinge without them.  
The Idolater dare not appeare before his  
Idoll to offer any sacrifice / vnesse he be in  
his sacrificing garments. For without his  
prescript garments / he is not only without  
hope to purchase any thing for others by his  
sacrifice: but also in great feare to sustaine  
great displeasure him selfe at the hands of  
his god / whose wrath he is perswaded / that  
he hath deserued by entreprising to do sacri-  
fice, lacking such ministering garments  
as are of necessitye required therein. And  
hereof it cometh, that no massyng Priest  
will take vpon him to say Masse, if he lathe  
any



The vnfolding of

any one thing the by the order of his Masse is appointed to be had, his Albe, his Broale, his Fannel / his Mitras, his Chetible, his Cup, his Corporasle cloth, his Altare or Superaltare.

And if any of al these thinges be lacking / or not halowed by the Bishop or Suffragane: then can he say no Masse. yea if his Cyppe or Corporasle cloth hath bene touched by any secular person, it wil not serue his turne, till it be new halowed. Thus iopneth the Massing priest with the Idolaters / & is him selfe the greatest Idolater of all.

The Sorcerers and Coniurers also / can neyther haue the instrumētis that they wor with / nor vse them, when they haue them: but they muste haue some helpe of some of these thinges. Their Aarons Rodde, wherewith they wroke wonders / can not be had without much helpe of these thinges. Their Aqua lustralis, their conured water (without which no Circle can be made to keepe out the diuel) can in no wise be made without a Surplesse or Albe. The diuels can neyther be called vp, nor bounde / when they be callad vp, nor yet conured downe agayne, without an halowed Broale.

If there were no more in vs therefore / but a desire, not to seeme to be Idolatours, sorcerers or coniurers / it were pough to moue

the Popes Atyre.

move vs to refuse to admit the **Ministring** garmentes of the popes church. But there is more to move vs. For we see what opinion men haue had, and haue still in them: and what shall happen vnto vs / if we shall now receiue them.

The blinde and obstinate papists suppose, *The opi-  
nio that  
thres  
sortes of  
men ha* that without these things no holinesse can be in ought that we do: and therefore they wil not be partakers with vs in any thing:

The weake papistes, which are contented *ue of  
these  
gar-  
mentes.* to be partakers with vs / doe fynde none so great faulte with vs / as for that we **Mini-**ster without their **Ministring** garmentes / and **Starcke** breade.

The simple godspellers doe suppose, that forasmuch as the **Papistes** doe holde that without these things there can be no right ministracion: they ought not to communicate with those that vse them.

And we our selues (although we know the indifferencie of them in their owne nature) yet when we consider how these thre sortes doe esteeme them / cannot be perswaded that we should shew our selues meete to occupie the place of Pastours or Shepheards in the Church of Christ, if we should now vse them.

O learned Father, & one whose bones were burned after his death / for the doctrine that he preached in his lpe / & left behind him

The vnfoling of

*Marti-  
nus Bu-  
ccius.*

him in writinge / beinge required to write  
his iudgemēt what he thought meete to be  
done in this case: answered that he coulde  
be content to suffer some great payne in his  
owne body vpon cōdition that these things  
were viterly taken away. And in such case  
as we are nowe / he willith / that in no case  
they should be recepued: as doth most plain-  
ly appeare in that which he wrote vpon the  
xviij. chapter of **S. Mathewes** gospel, and  
vpon these wordes: *Væ mundo ab offēdiculis.*  
**Woo** to the worlde by the reason of offen-  
ces or occasions of fallings: wher after ma-  
nye wordes to this effecte / he sayth: That  
no man will earnestlye strue to maintayne  
these surperstitious ceremonies, but such as  
be eyther open enimies to **Christ**, or else bar-  
rellspiders from **Christ**. *Hostes aut desertores.*

*Bucers  
opinion  
of suche  
as the  
popishe  
ceremo-  
nies.*

And bicause it is sayde of some men, that  
this father is against vs in this matter:  
we set downe his wordes witten from **Ca-  
mebridge** / to a moe deare friende of his be-  
ponde the seas, cited by **Theodore Beze** in  
his aunswere to the calumniatiōs of **fraun-  
ces Baldwine** / which wordes were witten  
the .xij. of Januarie in the yere of our lord  
1550. The wordes are these *Quòd me mones  
de puritate rituum, scito, hic neminem extraneū  
de his rebus rogari. Tamē ex nobis, vbi possumus  
office*



the Popes Atyre.

officio nostro non desumus, scriptis, & coram Ac  
in primis, vt plebibus Christi de veris pastoribus  
cōsulatur. Deinde etiam, de puritate purissima,  
& doctrinæ & rituum. **Where as ye write un-**  
**to me cōcerning the puritie of Ceremonies,**  
**ye shall vnderstande / that no straunger is**  
**here called to counsell in those matters.**

**Notwithstande / when occasion doth ser-**  
**ue vs / we are not slack in doing our dutie /**  
**both by writing and worde. And especially,**  
**that the people of Christ maye be prouided**  
**of true Shepherds, and then also, that both**  
**doctrine and certmonies / maye be broughe**  
**to most perfect puritie. And in the same E-**  
**pistle he sayth: Sūt qui humanissima sapientia,**  
**& euanescentibus cogitationibus, velint fermē-**  
**to Antichristi conglutinare Deum & Belial.**

**There be some which by most wordly wise-**  
**dome & vaine deuises, would with the leuen**  
**of Antichrist glewe together God & Belial,**  
**Here is the iudgement of Bucer, concer-**  
**ninge the retapning of Ceremonies plat-**  
**nelpe set forth, speaking expresselpe of this**  
**Chnrche of Englande.**

**And Peter Martyr / whose iudgement**  
**hath in this matter bene oftentimes asked,**  
**dothe more than once in his writings call**  
**them Reliquias Amorrhæorum, leauings or rē**  
**nants of the Amorites.**

**And although he do in some case thincke**  
**that**

The vnfoldeing of  
that they maye be boine with for a season:  
yet in our case/ he would not haue them suf-  
fered to remaine in the church of Christ.

Doctor Ridley late Bisshop of London/  
when one Doctor Brookes with others at  
Oxford came to degrade him a little before  
his death, perswaded the sayde D. Ridley to  
put on the Surplesse with the rest of the  
Massing garmentes, which he vterly re-  
fused to doe: Saying (as in the Historie of  
Martyrs appereth,) truely if it come on me  
(meaning the Surplesse) it shall be against  
my will. Then the sayde D. Brookes cau-  
sed the sayde Surplesse with the rest of the  
trinkets appertayning to the Masse, to be  
by force put vpon him. Where vpon he dyd  
vehemently inuey against the bisshop of Ro-  
me/ callinge him Antichrist, and all that ap-  
parell folish and abhominable, yea, to sonde  
for a vice in a play. Wherwyt Doctor Broc-  
kes beinge very angrie / bad him holde his  
peace/ for he did but rable. Hereby it appea-  
reth what estimation that worthy Martyr  
of God had of the Popishe garmentes at  
the tyme of his death. Albeit in the dayes  
of King Edward, he did stoutely maintayn  
ne them against bisshop Woper.

Bisshop Iuell in his replie to D. Harding  
in the. 442. page against the breaking of the  
Sacrament / hath these wordes: Verilye in  
the

D. Rid-  
ley cal-  
leth the  
Surples  
se &  
the rest  
of the  
massing  
garmen-  
tes, foo-  
ly she  
and ab-  
hominable.  
Byshop  
Iuell.

the Popes Atyre.

the house of God, that thing is hurtfull, that doth no good. All the Ceremonies of the Church ought to be cleare and liuely, and able to edifie. yf these thinges now in con-  
trouerſie can be proued ſuch, then will we not reſuſe them. But in caſe they want all theſe properties (as vndoubtedly they doe) then by this mans iudgement we may well reſect them.

What ſhall happen to vs, yf we ſhall now receiue them, ſhall be plaine ynough to them, that will but waighe theſe fewe li-  
nes afore wiſſten? It ſhall happen vnto vs, as it ſhould haue happened vnto Moſes if he would haue conſented to bring the He-  
briues back againe into Egypt, after he had brought them out of that lande, & through the read Sea.

We haue by doctrine brought many out of the Romiſhe ſlauietie of ſool ſeruite, and nowe by example we haue begone to go be-  
fore them, in the vtter abolishing of all thoſe chaines of darkenneſſe, wherewith they, and we haue bene long tyme holden in mi-  
ſerable captiuitie: and were it meete, that we ſhoulde now a freſhe binde our ſelues &  
them with the ſame chaines?

Whyleſt wee oure ſelues were in thoſe chaines, although we did knowe them to be  
bondes: yet we were for a ſeaſon content to

¶ iij.

bear



The vnfoling of

beare thē, tpll we might be able to cause others to see that which we our selues did see. And now that we haue by the helpe of god caused some men to see what these thinges are / and haue in theyr sight shaked them of from our owne neckes, and loosed the same from their neckes also: what should our re-  
repning of them againe be other than a go-  
ing backe againe into Egypt / and a leading  
thither agayne / of all suche as we haue la-  
boured to bring thence?

*De Cor-  
mimi-  
ltis.* We haue taught that which Tertul, writeth: Nihil dandum Idolo, sic nec sumendum ab Idolo. Si in Idolio recūbere alienū est à fide, quid in Idoli habitu videri? We may giue nothing to the Idoll / so may we take nothing of the Idoll. If it be a thing against the sayth to sitte at meate in the Idolles feast / what is it to be seene in the habite of an Idolater?

We haue taught that al the popishe masse is Idolatrie / that all the popes holp creatures / as his ware, his ashes, his plame, his spie, his holp water, & other his holp thinges made holp by his coniurations, are derogations to Christes gloir / & therefore to be refused of all Christians. and shall it not be as meete for vs now to flie in lyke maner from the vse of those garments that they taught to be so necessarie in their coniurations?

Purely

the Popes Atyre.

**S**urely we can not be perswaded, but it is as great an euill for vs / now to weare in our Ministration anpe of those confuring garments, as it is for any of them that doe knowe what these confured things are / to be partakers of them.

**L**est we shoulde therfore encourage the obstinate and blinde Papistes to sticke still in their popishe puddle: lest we should beat back those that are by oure cpyng vnto them beginning to craule out of that puddle: lest we should shake off and hurle headlong into that puddle / those that are by our meanes plucked out therof / and yet not so freed from the filth therof, but that they haue neede to be made cleane by our helpe, & stayed from sliding in againe: yea and lest we shoulde make sorowfull and pperce the heartes of them / that be quite escaped / whē they shoulde see vs by whose meanes they hane escaped, bewadled in the same filth our selues: and so bring al that we hane taught into doubt, and all that we shall teache into suspicion, we haue thought it meete for vs / vtterly to refuse all these things that now are vied.

**F**or if we, (that haue by doctrine proued these things to be superfluous, & in the abuse of them superstitions) shall now receiue them our selues / and so in doing (although  
C iii not

The vnfoldeing of

not in words) affirme them to be necessary? What obstinate Papist will not be the more confirmed in the reuerende opinion of them? what pong nouice in Christ, will not afres he embrace them? what weakling will not againe inclpne to them? And what perfect Christian will not weepe in hys heart to see them?

And shall not the bloude of all these be required at our hands? shall not we once heare that horrible saying that Christ shall once pronounce against suche as we should here in shewe oure selues to be: Tollite seruum nequam. &c. Take vp that naughty slave, binde hym hande and foote, and cast hym into utter darkenesse: there shall be weeping and wailing, and gnashing of teerh.

Fearing therefore to lose our selues with the losse of so manye soules, besides our selues: we haue chosen rather to venture the losse of wordely commoditie, than to hazard that which no earthly treasure can bpe. Trusting that our Prince and all other in auctoritie will fauour our iust cause, and not mislike with vs, bycause we feare god more than man, and are more loth to lose the heauenly Kingdome, than earthly commoditie.

We hope that all wise men doe see / what marke the earnest solliciters of this matter  
do



the Popes Attire.

do shoot at. They are not/neither were at  
anve tyme Protestantes: but when tyme  
woulde serue them, they were bloudy perse-  
cuters, & sence tyme sapled them, they hane  
borne back as much as lay in them. Shall  
we think then/that such do seeke the aduani-  
cement of gods glorie/ in the setting forth of  
his true religion? no/no. Their purpose is/  
in vs (fielly wretches) to deface the glorious  
gospel of Christ Iesus, whiche thing they  
shall neuer be able to bring to passe.

For though we, lyke cowardes, shoulde  
runne from our Captayne / and yelde our  
weapons into the handes of oure enimpes:  
yea though we shoulde (lyke traitours)  
tourne our pikes against him, yet wil he ha-  
ue the victorie. For he hath the hartes of  
his enemies in his hande, & can cause them  
to take his part, and to vse vs as traptours  
shoulde be used.

Our goodes/our bodyes, and our lyues, we  
do with al humble submissio yelde into the  
hands of gods officers vpon earth: but our  
conscience we keepe vnsported in the sight  
of him that shall iudge al men. Desiring no  
thing/ but that it may be free for vs by doc-  
trine to teach the flocke of Christ, wherof we  
haue taken charge: and when we hane so  
taught them/ to goe before them / in doing  
that which we haue taughe accordyng to the  
C v truth

A Godly prayer:

truth of gods holp worde. That when we  
shall appeare before that great shepheard  
Christ, our flocke with vs, and we with our  
flock may heare these ioyful words, Euge ser-  
ue bone, & fidelis, &c. Well done thou good &  
faithfull seruaunt: because thou haste bene  
faithful in the thing that is of small value/  
I will make the Ruler ouer muche: enter  
thou into thy Lordes ioy. Whiche ioy shall  
vndoubtedly be giuen to as many as vnfa-  
nedly shall loue the comming of that shep-  
heard. To whome / with the eternal father  
and the holp ghost, be all honor / glorie  
and dominion for euer.

Amen.

Ecclesiasticus. 4.

Stryue for the truche euen vnto death  
and the Lorde Gob shall fight for thee.

**A** godly prayer / agreeable to the  
tyme and occasion.

**O** Almighty God / great Iudge of all  
Father of mercy / and louing Lorde  
of thy flock and congregation: we  
doe acknowledge thy goodnesse / thowowe  
which thou hast vouchedsafe to choose and  
call vs into the societie of thy Saintes, the  
followship of thyne elect / the folde of thy  
sheepe / wherein allwayes thou haste dealt  
with vs in all thinges / as with thyne owne  
inher

A Godly prayer.

inheritance, thy chosen sheepe/and beloued  
Lambes. For this thy great kindenesse, we  
doe peldeto thee our moſte humble & hear-  
tie thanks. We doe confeſſe alſo, that on  
our behalfe, for want of due conſideration  
of this thy goodneſſe/ & our dutie, we haue  
grieuouſly offended thee / not onely in vn-  
thankfull vſinge thy benefites / but alſo in  
wilfull and ſinfull abuſing thy merce.

To holy aſſemblies we haue iopned oure  
ſelnes in the exerciſes of thy worde and ſa-  
craments, of prayer, & charity, yet not with  
ſuch zeale & diligence as we ought, but with  
that lothſomenesſe & contempr, whiche we  
ought not. In comming to them dailly, we  
haue filled our fantaſie, rather thā feede our  
faith, we haue come to them more of cuſto-  
me than of conſcience/ we haue heard much  
more with oure eares, than we digeſted in  
our mindes. And thus with harde hearts/  
hearing much doing little, promiſing faire/  
performing nothinge in effect/ we haue re-  
mainned vncorrected, not amended / to the  
great offence of thy diuine maiesty.

Of thy diſpleaſure kindled heretofore  
againſt vs we haue bene diuers wayes ad-  
moniſhed. For euen as thou dideſt leaue a  
remnaunt of the Cananites, not caſt out frō  
amongſt thy people Iſrael, to be ſnares, whip-  
pes, and thornes in their ſides and eyes, bi-  
truty



A Godly prayer.

raese they did not fully cleave vnto thee: so doe the remnants of the Romishe adhomination, sticke still amongst vs, to witnesse thy wrath/against our colde loue of sincere seruing thee. & yet is not our zeale inflamed to better. The sharp scourges which we haue seene & felte, together with straunge signes shewed in heauen & earth, haue testified thyre anger agaynst vs / but we earth and ashes/are not yet by them taught our good.

The ministers of thy worde / seing oure sinful state, haue seuerely threatened greater plagues to fall on vs, but we haue troyled of our tyme / & not heartily toured vnto thee. And therfor it is, that euen now we see (as a beginning of greate vengeance) their heartes ( whose power I shoulde procure the correction of our mischiese) not only holden in neglect & cōtempt of that they should do, but bent also to maintaine that they should destroy, to the hindering of the course of thy gospel/which they should set forwarde.

Are not the reliques of Romishe Idolatrie stoutely retayned? Are we not bereaued of some of our pastors/ who by worde & example, sought to free thy flocke from those offences? My good Lord, these are now by power put downe from pastoral cure/ they are forbid to feede vs, their voyce we can not heare. This is oure great discomfort. This is

A Godly prayer.

is the top & triumph of Antichrist his spm-  
mes, our enemies: yea, & that is more heauy/  
increase of this misery / is of some threarned  
of the wicked hoped for / and of vs feared / as  
thy iust iudgemēt against vs for our sinnes.

And nowe **Lord**, what can we say? con-  
fusion of faces is ours. We haue sinned &  
done amisse, we confesse our fault. As iusti-  
ce is thyne iustellie to correct / soe mercye is  
thyne also to pardon and to helpe the mi-  
serable. We perswaded of thy goodnesse to-  
wardes vs in **Iesus Christ** doe knowe, that  
of loue thou dost nowe chastise vs as chil-  
dren. Correct vs **O Lord** / but not in thy  
wraath. Remēber thy louing kindnesse, and  
in the ryches of thy great mercye / pardon &  
forgiue al oure synnes / through which / we  
haue thus offended thee. **O Lord** blot them  
out of thy remembraunce / by the bloude of  
thy sonne **Iesus**. And let thy good spiryte  
now transforme vs from our olde euils / so  
that we cōmit them no more that ther ap-  
peare no cause to moue the memorie of them  
anye more in thy holy sight: but rule vs to  
growe in regeneration / that this our mor-  
tall lyfe maye bring forth plentifully those  
frutes of the spirite, which do please thee.  
**O heauenlye Father** / stay thy stroke nowe  
began. Restore our helpes to vs agayn. Yea  
of thy liberall goodnes, giue more of suche  
ayde

A Godly prayer.

ayde and help, as thou knowest needfull to worke the thorow reformation of oure state generally, and of eche one of vs particulare.

Much good hast thou wrought vnto vs by our souerayne/ and the ministers whom thou hast appointed to gouernement. Doe not withdraue thy graces frome them for oure sinnes sake, but rather increase thy good gyftes in them, for thy mercede sake.

Indue them with increase of knowledge/ zeale/ and diligence/ that they may doe that which is to be done, to giue thy glorious gospel the full course, so that by it persyre stablishement maye be wrought of thy religion in sincerite, and of ciuile regiment / in peace and equitie.

Take Lord and Judge most iuste on the proude bragge and boast of antichrist thyne enemy, cut his courage, confounde his counsell/ disapoint his hope, breake his power/ & giue him that utter overthrow/ that there do not remaine so muche as a memorie or token of him, to be had in regarde, but that his memorie may be had in confusion. O Worde set vp thy gloire, remoue thy wrath/ restore thy mercede, comforte thyne afflicted, tourne thy louing countenance to vs poure forth thy grace on vs/build vs vp in Christ,  
¶ lo-



A Godly prayer.

& lone vs still. Let the trumpet of thy gospel with suche power & plenty be blowne, that all flesh may hearken & yelde thereto/ thyne elect to their comforte, the reprobate to their confusion. And let this blast continue without ceassing with due effect, vntill that last trump be sounded by thine Archā-  
gell/ at the dape of Christ. And come Iorde Jesus. In thy name, O Christ our Capitaine, we aske these things / & praye vnto thee O Heauenlye father, saying. Our Father, &c.  
O Iord increase our faith whereof we make confession. I beleue in God, &c. Arise O Iord/ and let thyne enimies be confounded. Let them vnderstand that against thee they fight. Let them flye from thy presence, that hate thy godly name. Let the grones of thy afflicted, enter in before thee. And for thy name sake wash away all dregs of Poperie and superstition that presentlye trouble the state of thy church. And preserve the Wyne whiche thy ryghthande hath planted, that the glory of thyne annointed Jesus Christ oure Iorde/ maye clearelye shyne here and before all nations.  
Do be it.